



**HUMAN RELATIONS
PAMPHLET NO. 8**

*A diagnosis of the social
disease of prejudice, with
helpful suggestions of
how it should be
treated.*

PRIMER IN INTERGROUP RELATIONS

by

STERLING W. BROWN. Ph. D.

Introduction by

Joy Elmer Morgan

American Brotherhood

**THE NATIONAL
CONFERENCE
OF CHRISTIANS
AND JEWS**

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PRIMER IN INTERGROUP RELATIONS

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**Editor
N E A Journal**



**AMERICAN BROTHERHOOD
The National Conference of Christians and Jews**

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INTRODUCTION

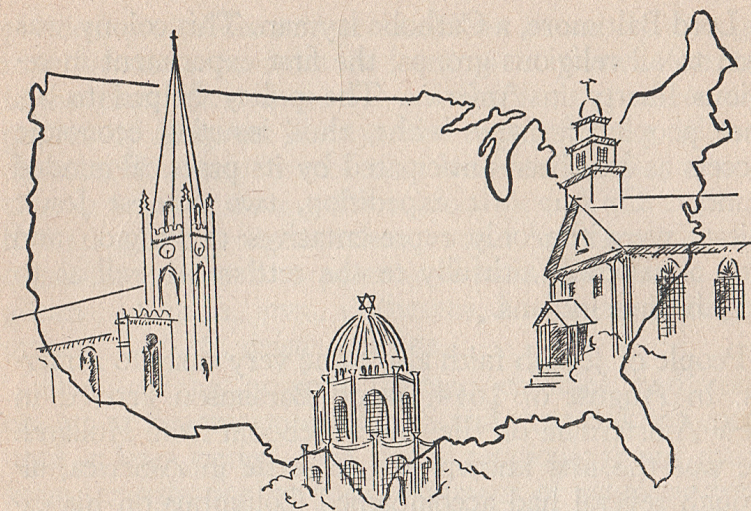
THIS admirable and most useful booklet is a skillful diagnosis of the social disease of prejudice. Dr. Brown describes the ailment and its symptoms, tells how people catch it, and spread its infection, and gives some helpful suggestions of how it should be treated and how it can be cured. Anyone who is really serious in his desire to root out this disease and to promote health in human relations, will be helped by this book to understand how to go about it. No one is competent to deal with physical ills who knows little about the human body or the resources of modern medicine. Such a one would be likely to do more harm than good. Similarly, in dealing with the life of the spirit, human emotions and attitudes, what makes men act as they do, the approach of ignorance is dangerous. This booklet is a primer, designed to inform the reader of some of the basic truths about human nature at its best and worst which it is essential we should know if we want to establish brotherhood among men.

By preparing ourselves as suggested in this booklet we can learn to play our part with skill. To release in all people the best that is in them and to open doors of free opportunity according to their merits must be the goal of tomorrow's civilization. The disease of prejudice must be wiped out. In the campaign to control this evil each of us has an active part to play. Who can estimate the heights to which man may rise when the talents of all are dedicated to the advance of all!

JOY ELMER MORGAN

Editor,

Journal of National Education Association
Washington, D. C.



I. THE KIND OF PEOPLE WE ARE

ON the 21st of June, 1607, at Jamestown, colony of Virginia, the first Protestant service was held among permanent settlers in the New World. The minister, Robert Hunt, a "clergyman of persevering fortitude and modest worth," administered the sacrament according to the rites of the Anglican church. It was a humble beginning performed under a part of a ship's sail hung between trees, with a pulpit made of a bar of wood and worshippers seated on unhewed logs.*

People of the Roman Catholic faith had already come to the western hemisphere in the Spanish and French colonies, and in addition natives of New Spain and Peru had been won to Catholic Christianity. The first Catholics to settle in the original thirteen colonies came to the colony of Maryland in 1634, established

by Lord Baltimore, a Catholic layman. This colony was open to all religious groups, the first experiment in religious liberty in America. The policy helped to attract people of many faiths, thus insuring economic success as had been anticipated by its practical-minded founder. On the first expedition, two earnest Jesuit priests were the only representatives of religion and they ministered faithfully to the settlers as well as to neighboring Indians.

People of Jewish faith also came very early to America. In August of 1654, Jacob Barsimson arrived in New Amsterdam on the ship *Pereboom* from Holland. He was the first known Jew to settle in America, although several had accompanied Columbus on his expedition. In September of that same year, twenty-three Dutch-Jewish citizens arrived in America and settled in New Amsterdam. They soon established groups of worshippers and in 1728 the congregation erected its own building.**

A PLURAL NUMBER OF CULTURES

Thus from the very first, America was something more than a one-group, one-culture nation. Protestants, Catholics, and Jews came here to seek religious freedom and economic betterment. With the growth of immigration there came people from all three of the racial groups—Mongoloid, Caucasoid, and Negroid—and from many nations. So America began as a nation of immigrants from many lands and cultures, plus a native population of something like 850,000 Indians.

Many early settlers came here to escape religious and

* William Warren Sweet, *The Story of Religions in America*, page 115.

** *Americans All—A Short History of American Jews*, page 9.

political prejudices and persecutions. Strangely enough most of them denied this freedom to those of other faiths than their own. Roger Williams, pioneer exponent of religious liberty, was expelled from Massachusetts. In every one of the thirteen colonies, at one time or another during the colonial period, some group had its religious rights taken away. Among those discriminated against or persecuted were Catholics, Anglicans, Quakers, Jews, Lutherans, Moravians, Presbyterians, Baptists, deists, atheists.

Nine of the original thirteen colonies had state churches. Separation of church and state did not come until a later period, and every religious group made some contribution to the attainment of religious freedom. The large number of religious groups made it imperative that no one group be favored with official status. The insistence of George Washington and Thomas Jefferson that the republic should be free for all regardless of creed prevailed.

A NEW REVOLUTION

These early Americans of so many religious and nationality groups thus began a new and daring experiment in democracy. As Franklin so truly said, they had "to hang together to keep from hanging separately." When the liberty bell sounded forth its Old Testament message, with which it was inscribed, "Proclaim liberty to all the inhabitants of the land," it brought into the world a revolution in human relationships. For the first time in history, democracy was being tried on a large scale. To be sure, the idea had its roots in the past, particularly in the Judeo-Christian tradition. It had even been established on a small scale in several parts of the world. But this new experiment based upon

the axiom "that all men are created equal" had implicit within it the right of individuals and groups to be different. This was something new under the sun—so new that the Founding Fathers hardly realized that the revolution which they started was to be a continuing revolution.*

As the new nation began to function, the main direction of development was democratic, particularly towards political democracy. This was made more explicit and secure by the addition of the Bill of Rights to the Constitution. Economic and cultural democracy were aspects of the revolution destined to be delayed, as indeed they are not yet fully attained by Americans.

There were many threats against this revolutionary attempt to establish the democratic way of life. There were counter revolutions from without which led to wars. There were threats from within which led to disunity and riots, and in one instance to civil war. Tensions between religious and nationality groups continued to give rise to outbursts of bigotry and discrimination. Church buildings were burned, individuals were whipped, and whole groups were ostracized because of their faith was different.

Immigrant groups of earlier arrival began to discriminate against the newer immigrants. Feeling ran high against the "invasion" by the Irish who arrived in large numbers after the 1846 potato famine in Ireland. Riots broke out against them in Philadelphia, Boston, and New York.

ORGANIZED HATE

In 1850 the "Know Nothing" Party was formed to fight against immigration, particularly of Irish Catho-

* Everett R. Clinchy, *Religion and Our Racial Tensions*, page 29.

lics. At a later time, in 1885, the A.P.A. swept across the nation with a fire of prejudice and discrimination against "foreigners." Every immigrant group was forced to run a gauntlet of discrimination. What some of our forefathers seemed to forget was that they were all immigrants or children of immigrants. No one really had a right to complain about "foreigners" unless it be the American Indians. But many had not yet learned that Americanism is not and never was a matter of race and ancestry. Americanism is a matter of mind and heart.

And still the American people were for the most part sound. They continued to sing and dream of a land of free peoples. Freedom was believed in so strongly that in 1918 they entered the World War chiefly motivated by the desire to "make the world safe for democracy." Following that war came a revival of the Ku Klux Klan which had flourished after the Civil War. Then several millions of American citizens were misled into this hate movement by "racketeers" who lined their pockets with money secured from the credulous.

Contemporary America is still threatened by hate movements masquerading under the guise of patriotic or religious slogans. Discriminations continue in flagrant violation of the principles of democracy. Hate directed against particular groups exists to an alarming extent, and tension is high between the major religious groups of the country. Recent polls indicate that something like 13% of our population is anti-Semitic; 11% is violently anti-Negro; 7% think Roman Catholics are a threat to our country; and about 3% are anti-Protestant.

So the struggle for better intergroup relations exists

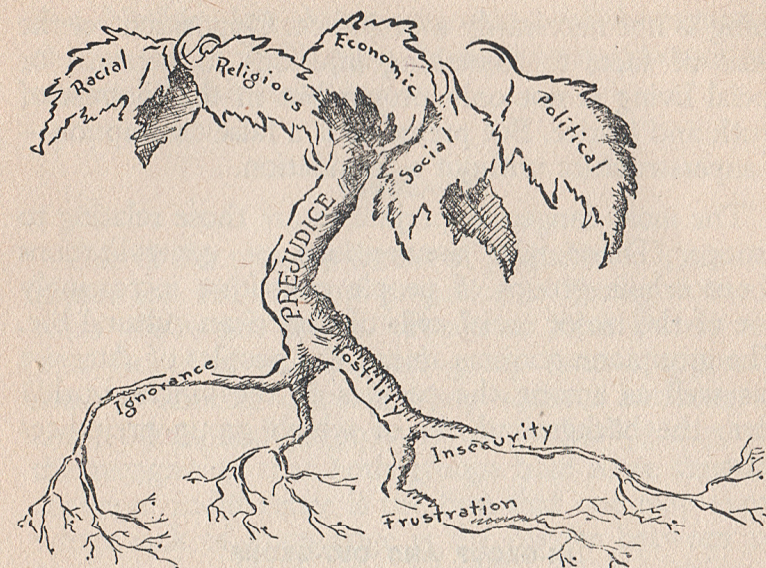
as a continuing phase of the American Revolution. Having won World War II with the help of Allied Nations, against the greatest counter-revolution American democracy has ever faced, we have yet to realize that "We the people" really means approximately 140 millions of citizens who are:

- 60 Million Anglo-Saxon
- 15 Million Teutonic
- 13 Million Negroes
- 10 Million Irish
- 9 Million Slavic
- 5 Million Scandinavian
- 4 Million Italian
- 3 Million French
- 1 Million each, Finn, Lithuanian, Greek
- 1/3 Million Mexican, Fillipino, Chinese
- 1/3 Million Indian

And religiously we are:

- 44 Million Protestant
- 23 Million Roman Catholic
- 5 Million Jewish
- 1 Million Eastern Orthodox Catholics
- 2/3 Million Mormon
- 1/2 Million Christian Scientists
- 1/10 Million Quakers

This is the kind of people we are—a nation of minorities—AMERICANS ALL.



II. THE ROOTS OF PREJUDICE

EVERY person is born into the "social climate" of a "primary group." But every person is born free of prejudice. An individual develops personality gradually but inevitably through interaction with parents, playmates, school, religious groups, and other members of his primary group. Thus we have the paradox of all persons having some prejudices even though every individual comes into the world prejudice-free.

Some prejudices are harmless and many are both harmless and amusing (to others). Many of our personal preferences are prejudices, "pre-judgments" made without knowledge or on the basis of misinformation. It should be pointed out that being "against" some-

thing is not necessarily a prejudice. Opposition on the basis of facts to something injurious to personal or social living is not only proper but in the interest of truth and justice. But prejudice is a false assumption—a superstructure without a foundation.

The most dangerous prejudices are those relating to groups. These false assumptions or generalizations about whole groups of people constitute increasingly one of the major social evils of American cultural life. The group antagonisms among the peoples of America (as well as among the peoples of the whole world) form the background out of which group prejudices arise.

IN-GROUP AND OUT-GROUP

In our culture every individual acquires from his own group the concepts of "our group" as against "their group." "Our ways," "our customs," "our habits," and "our people" are sanctioned as right and proper. The ways, customs, habits, and people of groups that differ are represented as strange, inferior.

We misconceive the nature of prejudice if we think of it only as "Anti-This or Anti-That." Contemporary anti-Semitism, although having its roots in the original antagonism between Christian and Jew, is more of a problem of "in-group"—"out-group" attitudes than of religious rivalry. In every culture the very process of growing up produces this tendency to intergroup strife. The conditions of adult living in our culture reinforce group prejudices at every turn. Therefore, any attempt to lessen intergroup prejudice should deal with the facts about every group involved, if it is to be effective.

Nothing less than a mass educational program to change the "tribal" mores of intergroup relations will accomplish this task.

IGNORANCE

One of the primary causes of prejudice is ignorance. Hence the definition of prejudice as "being down on what you're not up on." Professor John Dewey says that people of one cultural group cannot appreciate those of another cultural group without knowing the aims, values, and purposes of the "other" group, plus the recognition that both groups hold some things in common. Indifference is the best that one may expect where lack of knowledge is the barrier between cultural groups. More often hostility and discrimination are the ruling attitudes.

Protestants, Catholics, and Jews in America practice "religious isolationism" to a considerable extent. Something resembling an "iron curtain" keeps them apart. Insofar as they remain walled off from one another, there is slight chance for the removal of the "cultural civil war" that goes on between them. Ignorance, which is one of the bases of this group antagonism, continues to beget social, economic, religious, and racial discriminations which are contrary to the Judeo-Christian tradition, to scientific knowledge, and to democratic ideal living.

One of the most amazing phenomena in the cultural life of America is the intense hatreds which exist in many groups of people—hatreds for people of other groups whom they have often never known even casually. Thus anti-Semitism exists in areas where there

are no Jews. The same is true of anti-Catholicism and anti-Protestantism.

Perhaps the most fundamental "myth" of the whole gamut of "false picture" of different people is the idea that the things that count are transmitted in the blood stream and the germ-plasm. This biological myth has no place in scientific knowledge. It is the "grand-daddy" of all the racial myths. Actually it is an extreme and vicious expression of group isolationism. It assumes that the initial mistake is to get oneself born to the wrong parents. It should be noted that this extreme and dangerous form of the biological myth was not invented by German perversity. This is the central dogma in all group prejudice in America, in Europe, in India or elsewhere. Until it is completely outmoded from cultural tradition our way of life will be vulnerable to "racketeers" who play for personal gain upon the credulities of the ignorant and uninformed.

There is no scientific evidence that the intellectual capacities of any one racial group are superior to those of any other. Each race has its individuals of low-grade intelligence, as well as its exceptionally brilliant minds. The bulk of the members of each falls between the two extremes. The apparent differences in the capacities of various races are due to differences in environment and training. When members of different races receive the same training, they show themselves to be very much the same in intellectual capacity.

HOSTILITY

It is not true that prejudice is the result of ignorance alone. There are many well educated persons who have deep seated and vicious prejudices. Scientific evidence

and facts are necessary if we are to eliminate prejudice and are essential if we are to build desirable attitudes; but they are not enough. Prejudice is rooted in the emotions. Intellectual analysis alone cannot root it out. Educators, parents, and religious leaders must plan meaningful situations and experiences to effect an emotional change in the attitude of our children. Social scientists agree that prejudice is based on fear, and they tell us that fear is based on insecurity. Therefore, a second cause of prejudice is hostility which is, in turn, rooted in frustration and insecurity.

In childhood, frustration is sometimes caused by the very people and institutions which a child honors and loves. Parents, teachers, "the law" and the "state" sometimes block his desires. Feelings of hostility toward these usual objects of respect and affection give rise to a sense of guilt. By "identification" the child will develop "conscience" and thus the ways of those who are loved and honored attain approval. But if hostility arises it may not find an outlet, may remain damned up only to find expression at a later time in "scapegoating." In olden times primitive people loaded their sins on a goat which was then driven into the wilderness with outbursts of fiendish hate. This practice of scapegoating is outmoded in modern life, but in its place is the transference of guilt and hostility to groups of people who are different. Every group in American culture has been at one time or another the victim of scapegoating.

During the colonial period in every one of the original thirteen colonies some group was persecuted for its religious beliefs. In contemporary culture groups of people constituting a minority of a community are often made modern "scapegoats," recipients of subtle

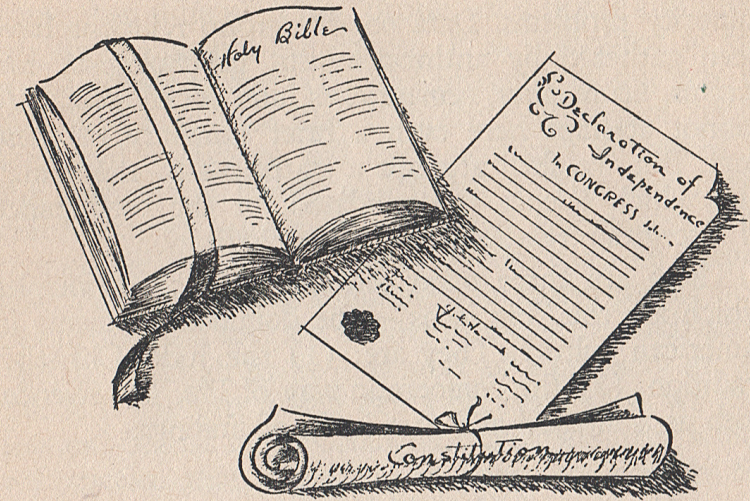
as well as blatant discriminations. This is true of Protestants as well as of Catholics and Jews.

Prejudices which are most productive of hostile action, i.e., discrimination, arise out of ignorance and hostility. If there is knowledge rather than ignorance, we have judgment instead of prejudice; and if we have friendliness rather than hostility, the prejudice is of the harmless variety.

FALSE IMAGES

Group prejudices are expressed in terms of "false images," pictures in the head. Thus we hear from the prejudiced the stereotypes: "Negroes are lazy," "Catholics are bigoted," "Jews are aggressive," "Protestants are godless." Although these generalizations are false, it is difficult for an individual to overcome tendencies toward discrimination as long as these "false images" remain. They can be destroyed only by an educational process which involves vicarious and real pleasurable experiences with members of groups other than one's own.

The social disease of prejudice is sinister. It issues in inequalities, exclusions, denials, and rejections: inequalities which keep justice from groups of people; exclusions which shut up whole groups of human beings so that they cannot share in the common life of America; denials which threaten and thwart personality development in hundreds of thousands of American children as well as adults; rejections which interfere with their changes in life, invade their integrity, and poison the springs of faith and hope. This is the social disease which every year affects more people than infantile paralysis, cancer, and tuberculosis, all combined.



III. PRINCIPLES OF GOOD INTERGROUP RELATIONS

THE long-range goal of intergroup education is the promotion of amity and understanding among the diverse elements of our national life. This is the only basis upon which we can preserve and extend the democratic way of life. Intergroup relations are not vague abstractions. They constitute the very staff of life. Human life revolves around human relations, good or bad.

But Americans, generally, have been reluctant to put into practical use the knowledge which the scientists have made available in the field of group relations. As the Swedish social scientist, Gunnar Myrdal, pointed out, there is no subject on which Americans feel more strongly and know less than they do on

minority problems. Data on intergroup relations have been gathered by anthropologists, psychologists, historians, economists, semanticists, and sociologists. We cannot attempt here even a brief summary of these data. But we shall attempt a statement of the principles which science has validated for the furtherance of intergroup relationships in our civilization.

There are three main sources for these principles which are the "big ideas"—the dominant elements in American culture. They are: (1) the Judeo-Christian tradition, (2) the democratic way of life, (3) science, both as a method and as a body of findings.

RELIGIOUS TRADITION

The central thread in Western culture is the religious teaching of Judaism and Christianity which affirms the supreme worth of human personality. Catholics, Protestants, and Jews differ on some points of theology, but they agree on others, among them the Brotherhood of Man under the Fatherhood of God. This idea enlists the allegiance of a majority of our people; perhaps a majority even of those who have no formal identity with organized religion.

LIBERTY THE AMERICAN LANGUAGE

A second source is the democratic commitment of the American people. This is the major over-arching tenet of the "American Creed." There is no statement so frequently nor so fervently quoted as Thomas Jefferson's "All men are created equal" even though some may add unconsciously "but some are created more

equal than others." This "dream" of a richer and fuller life for all haunts Americans. It is embedded in the roots as well as the body and branches of our tree of life. This is so true that even the demagogues clothe their evil prejudices and their nefarious intentions in the language of liberty and freedom. The democratic creed includes respect for individual personality. Even though treatment of minority groups may be despicable, Americans have admiration for many people who belong to them and are willing to accept the individual "genius" though he be a member of a minority group. But it is the gap which exists between what we profess and cherish in the democratic creed and that which we practice, that is goading so many into concern for the intergroup tensions which exist in our culture.

SCIENTIFIC DATA

Another source of sound principles of intergroup education is science. More and more Americans are turning to scientific inquiry and its results for the factual foundation upon which to base belief and action. This is especially true of the large masses of middle class people. With a faith that sometimes borders on the religious we turn to science for answers to our problems, especially our technical problems. Now we are learning that science has made available data which testifies that riots arise out of "undeclared civil wars," and that our "stereotypes" reflect ignorance. Historians tell us that the civilization which we like to call American is a product of many influences. Psychologists point out the fallacies upon which prejudices are based. Anthropologists demonstrate that group isolationism is a bad habit with fascist implications.

These three dominant elements of our culture—(1) religion, (2) democracy, and (3) science—are the well springs out of which the following principles of inter-group education have emerged.

(1) Every Individual is Entitled to the Rights and Dignities which All of Us Desire for Ourselves. We do not grant these rights to others. They have them by virtue of being human beings and children of God, and even the simplest recognition of this principle dictates that the common decencies of life should be freely acknowledged as the rights of every person regardless of color, creed or national origin. There is no way of reconciling the use of such terms as "Jap," "Goyim," "Jig," "Dago," "Wop," "Yellow Belly," "Christ Killer," "Spic" or "Guinea," to mention but a few, with the spirit of "We the people." Even more difficult to reconcile are the discrimination practices reflected by signs reading "Christians only" or "Selected clientele" with the religious teaching that one must "love thy neighbor as thyself."

(2) The Right to be Free Implies the Right to be Different. The founding of the American Republic was an act of revolution against the tyranny of empire which limited the thoughts and acts of people who desired free development. This "revolution" in human affairs was centered on political freedom. Only gradually did Americans begin to realize that those groups which are small and different have the same rights as those that are large and powerful; that democracy is both a form of government and a philosophy for group living. Charles Evans Hughes said recently that when we lose the right to be different, we lose the right to be free.

(3) An Understanding of the Aims, Customs, and Values of Groups Different from Our Own Creates Appreciation. Since the development of attitudes of respect for all human beings is the objective of inter-group education, we must begin by learning and understanding the cultural customs and traditions of those who differ from ourselves. Understanding follows knowledge. "Identification" through actual and vicarious experiences leads to the replacement of fear by a sense of confidence and security. The tendency to blame is replaced by a desire to comprehend. It is a sound principle of all relations between groups of people that "understanding" is the foundation stone of amity and cooperation. Understanding comes best from association of members of different cultural groups in doing things together.

(4) All Groups Share Certain Common Aims. Those who originally conceived of America as "a melting pot" have long since learned that it is both unrealistic and undesirable to try to make every group conform to a particular pattern of culture. Such an idea of uniformity implies "cultural monism." The only method of attaining it is Fascism. It is desirable for all groups to have high standards, but we do not want any group to abandon its cultural customs unless they are incompatible with American ideals of democracy. This point of view, however, does not mean that there are no common aims or values which all groups share. Democracy is itself an ideal that constitutes a major commitment of Americans. There are also social and religious values which all groups share, such as good health and education, which in turn depend upon a sound economic order. It is as much to the advantage

of Protestants and Catholics for America to have good housing as it is to Jews or to any other group.

✓ (5) **Each Individual Should be Judged on the Basis of His Own Merits.** One of the major mistakes of our culture is that we have developed the habit of "categorizing" people. This cultural habit of generalizing about religious, racial, and national groups is not only unscientific; it is contrary to the basic principles of both Judaism and Christianity which place great stress upon the worth of every individual. Furthermore, such "stereotyped" thinking about groups of people—"Jews are sensitive," "Catholics are narrow-minded," "Protestants are religiously lax"—are also violations of the democratic way of life. It is good sense, good religion, and good democracy for each individual to be judged on his own merits without reference to his race, creed or culture.

(6) **Civilization is a Product of All Groups.** One of the fundamental reasons for the progress of so-called American culture is that we are great borrowers of culture. Our progress rests upon things we have been willing to take from other peoples. Even the early inventions such as the wheel, the level, and the alphabet, were borrowed by our European ancestors from the so-called backward people of Asia and Africa. The colonists brought with them all the inventions known in Europe. In this country they borrowed many things from the American Indians—many more than one usually thinks. For what would happen to the American table if we removed turkey, cranberry sauce, potatoes, and corn? Yet all of these things, and more, we borrowed from the Indians. Immigrants from colonial times to the present have also brought their cultural

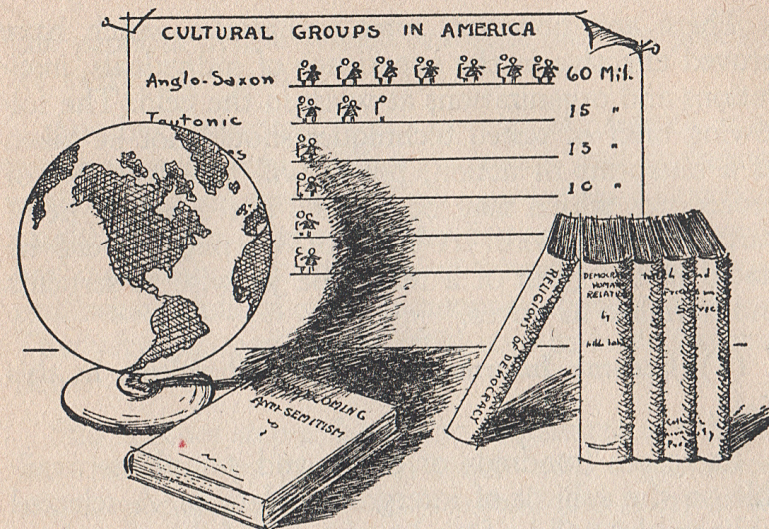
gifts. Thus "American Civilization" has been made possible through the contributions of individuals from all creeds and clans and the cooperative efforts of all. We are "imitators" and we happen to live at "the crossroads of the world" with an abundant supply of natural resources. Thus our civilization has been the product of all peoples—Caucasoid, Mongoloid, and Negroid, whether they be Jew, Catholic or Protestant.

(7) **Democracy Cannot Work for Some Unless it Works for All.** It has often been said that democracy is like a chain in that it is as strong or as weak as the links which go to make it up. All cultural groups in America have a spiritual relationship which makes justice a right and not a privilege. "One nation indivisible with liberty and justice for all" means just what it says, "for all." For liberty is indivisible. Until every group in America (and this should be applied to the whole world), has the rights and dignities of the democratic way of life, democracy is neither complete nor safe. We are all immigrants and descendants of immigrants, a nation of many religions and races, a nation which rejects caste distinctions as incompatible with our democratic way of life. "E Pluribus Unum" is both our motto and our glory—out of many nations, one nation. A democracy must stick together or it will fall apart. Abraham Lincoln's inclusive statement that this country could not continue to "exist half slave and half free" needs now to be extended to cover the whole world.

(8) **Fundamentally All People Struggle for, Need and Want the Same Things.** These basic desires are

charted in the "Bill of Rights" prepared by the National Resource Planning Board;

1. The right to work, usefully and creatively, through the productive years.
2. The right to fair pay, adequate for the necessities and amenities of life . . . in exchange for their services.
3. The right to adequate food, clothing, shelter, and medical care.
4. The right to security, with freedom from fear of old age, want, dependency, sickness, and the like.
5. The right to live in a system of free enterprise.
6. The right to come and go, to speak or be silent, free from the spyings of secret political police.
7. The right to equality before the law, with equal access to justice in fact.
8. The right to education for work, for citizenship, for personal growth and happiness.
9. The right to rest, to recreation and adventure, to the enjoyment of life and an advancing culture.



IV. DEVELOPING THE STRATEGY

IN the field of intergroup relations, as in other areas of social engineering, there is no one method of approach for the solution of intergroup problems. The techniques and strategy to be used in any particular situation are dependent upon factors among which are the available leadership, the level of intergroup co-operation, and the specific problems involved. Intergroup education may, however, take place every day of the year in every institution of the community. Except in special training situations for leadership, it should not be a new course added to the curriculum of either the school or the church school. It is rather an emphasis upon and the practice of certain principles enumerated in the previous chapter.

There are, however, some techniques which have proved effective in the experience of individuals, institutions and organizations at work in the field. The following brief of tested techniques should not be taken as a blueprint of action, but it will be suggestive of procedures which may be worked out in the light of particular situations. A note of warning should be stated in the form of a text: "Be ye wise as serpents and harmless as doves."

(1) Become Informed about the Problems in this Field.

There are hundreds of books and pamphlets available on the subject of intergroup relations. A selected bibliography will be found at the end of this text along with a listing of the national organizations which are working on this problem. Reading the non-technical literature in the field will help orient the beginner. One should begin by getting a good view of the whole field before attempting to initiate efforts for the amelioration of special situations. One will do well to remember that any single aspect of the field should be considered within the framework of the whole range of human relations in a democracy. Separate consideration of any one issue, without reference to its total setting, may tend to exaggerate its importance and obscure the central principal of respect for human personality*. This does not preclude consideration of a specific problem such as Jewish-Christian relations, but it does mean that this aspect of the whole problem of intergroup relations should not be considered as either the Chris-

* P 3 Unity Through Understanding, Board of Education of the City of New York, 1945-46.

tian problem or the Jewish problem, but as a problem for every American.

Another important factor in orienting oneself is association with others who are aware and concerned with intergroup tensions. This may be your next-door neighbor, your clergyman, the principal of the neighborhood school or any one of scores of business or professional folk of your community. Seek out others. This very act may be an initial step in bettering relations.

Still another step in becoming acquainted in the field may be taken by getting in touch with organizations which specialize in the field. You will find many of the national organizations listed in Chapter VII. If there is a local unit of the National Conference of Christians and Jews in your city, get in touch with its office. Make a call on its director and make known your interest. Requests for literature may be directed either to the local or national office of such organizations. And, if at all possible, identify yourself as a participating member of this and other movements for civic unity.

(2) Set a Good Example.

Every American should turn the spotlight upon his own attitude and actions to examine his own relation to those who differ from him religiously, nationally, or culturally. Have we imputed ulterior motives to them while assuming a "holier than thou" attitude? Are we guilty of the use of belittling terms which are insulting to those who happen to belong to a religion different from our own? Are we careless in the use of jokes that perpetuate false labels about groups? What's your real score? (See test in Appendix.)

One may well be reminded of the great English philosopher who noted that the person who states that he has no prejudice thereby reveals one of the greatest of prejudices. Furthermore, verbalization alone is not a substitute for action. Thinking is in itself a form of action but intelligent discussion is a necessary prelude to decisive action, not a substitute for it.

(3) Know Your Neighbors.

A few months ago a friend of mine was going by train across several states. At a small station his train was delayed for a few minutes and he strolled over to the depot where a villager was resting in the shade. Said my friend, "What community is this?" There was no answer from the villager, only a blank stare. "I say, what community is this?" my friend repeated. "Well," said the man, "if you will quit using them big words and talk American, I'll answer you." My friend was quite puzzled for a moment, then said, "Oh, you mean the word 'community?' That is a simple word. It means a place where people are friendly and have common interests." Whereupon the villager answered, "Well, Mister, this ain't a community. It is just a place."

Too many of our American towns and neighborhoods are "places" rather than communities. What about the one in which you live? Who are the people in your community? What are their religious and nationality backgrounds? Do you understand their religious customs and traditions? Are there groups in your community that are discriminated against by other people? How many people of a religion different from your own have you had in your home? A good test of whether you "know your neighbor" is whether you have friends in all the groups different from your own.

(4) Deal First with Local Manageable Problems.

We should take a lesson from Hitler's strategy and concentrate our efforts on the weakest link in the chain of discrimination which makes prisoners of some minority groups in America. Select a problem that you have a good chance to solve. It may be the prejudiced attitude of a member of your own group or an "unwritten rule" of your civic club which bars members of certain religious groups. Don't try to change human nature on a world scale. The job is too big for you and your friends. Besides there are local problems which need your assistance. Some religious or racial groups are constantly slighted when a "representative" group of religious leaders is chosen to cooperate on a civic project. Some quiet and tactful work on your part may solve the problem.

If there are un-American groups, such as the Klan, attempting to foment hate and to organize in your community, mobilize the real leadership of the community from school, church, civic organizations, the mayor's office, and make the efforts of these "hate hucksters" useless. Don't call a mass protest meeting. Get all the leaders of the community to work through their own organizations. A community can actually be immunized against "hate-mongers" and "hate peddlers" who seek to divide and conquer, if leadership is mobilized.

(5) Work with Others.

Although an individual can be an effective influence in developing better intergroup relations, this problem is too big in each community for one person. Let it not be said that "the children of Beelzebub are wiser in

their generation than the children of light." Join forces with others in your community or neighborhood who are interested. You will find such institutions as public libraries, social studies departments of high schools, churches, and many civic organizations ready and willing to cooperate. Make use of the existing organizations and institutions before attempting to organize new ones. If a new organization is necessary, affiliate with a national organization which works through existing channels rather than attempt to create new social machinery.

Small study and discussion groups can be effective without the necessity of spending time and effort on organizational procedures. Protestants, Catholics, and Jews will be happy to come to your home for an evening of free exchange of ideas on subjects of common concern. And the chances are good that others will invite you into their homes in return. This is a good social substitute for the "cracker barrel" discussion which played so significant a role among our forefathers who built this democracy. "Agreeing to disagree agreeably" is not difficult in the sociability of a home over a cup of tea or coffee. It's a good American custom.

(6) Drive Home the Facts.

Although one may wish to choose the exact moment at which to speak out against prejudice and bigotry, the importance of pounding home the facts can hardly be over-emphasized. Explode the myths which are the stock and trade of the prejudiced. Smash the stereotypes with scientific facts from authoritative sources. And never let slander be put forth as truth. You will want to choose your method of presentation, but drive

home the facts. Discover and document the cost of prejudice in energy, money and moral integrity, especially to the holder of prejudice. This is the appeal to self-interest and it is often the only language that your opponents understand. Prejudice is bad for a community—bad for business, for churches, for schools, for community life.

To those who are well-intentioned, but misled by rumors and rationalizations, use the "shock treatment." Point out the inconsistency of their attitudes with their professed religion. Most Americans who are prejudiced are nonetheless half-conscious of our tradition of fair play and of the requirements of democratic decency. It is latent bigotry in people who are not consciously fascists that offers fertile soil to the intolerant peddler of hate. Don't let him gain ground with such Americans. Appeal to their sense of fair play and democratic decency to line up on the side of truth and justice.*

You have much of the press, most of the churches, many opinion leaders including teachers, politicians and writers on your side. Join forces with them to drive home the facts. Our democracy was founded on faith in the common decency of the common man if he has opportunity to know the facts. Our religious-democratic-scientific ethos will win—with your help, to devise the social machinery necessary to mobilize the forces of American brotherhood.

(A great task in intergroup education confronts the teachers, ministers, parents, and community leaders of America. But the development of unity, cooperation, and understanding between the religious and cultural

* Gordon W. Allport, "The Bigot In Our Midst," *The Commonwealth*, October 6, 1944.

groups of our country is a high privilege worthy of our best efforts.) We hold at this penultimate moment in history the opportunity to assist in the elimination of the contradictions in our culture and the development of young Americans who can live and build harmoniously in this nation—a nation which was settled and built by people of all creeds, races, and nationalities.



V. REARING CHILDREN OF GOODWILL

IT may well be that the training that American children of today receive in intergroup relations will determine the success or failure of current efforts to unite the world for the preservation of peace. The upswing of world opinion in the direction of a united world does to a large extent depend upon the attitude of the United States. And the ability of global-thinking Americans to marshal resources for permanent support of and participation in the United Nations movement will depend on the attitudes of our children toward the various cultural groups in our own country.

Children who develop prejudices toward those who differ from themselves may be counted on to become adults who will hold even more intense hatreds for

peoples of other countries. Those who learn to discriminate against Orientals during elementary and high school experiences will surely become adults who will hold slight regard for the interests of the millions of Mongoloid peoples of the world. Those who develop hatreds for American citizens who happen to be colored cannot be expected to cooperate as adults with the peoples of Africa and India.

If this be true, it is imperative that home, church, school, and community in America give more attention to the intercultural education of youth.

IN THE HOME

One of the important factors in the development of children of goodwill is the parent-child relationship. If the parent is unable to see the problems of the child through his eyes and consequently forces him continually into attitudes of anger and emotional hostility, he will become the type that discriminates, hates, and attacks. The children of insecurity become the adults of prejudice.

The parent who knows himself, who is able in daily action and attitude to approximate the ideals which he cherishes, will be able to develop good intergroup attitudes in his children. Homes in which friends of many racial and religious groups find a welcome constitute good training centers for children who will learn to judge individuals on the basis of their personal worth without reference to creed or color. On the other hand, the home in which false, stereotyped ideas of certain groups are common will produce children of ill will.

Some practical aids every home should have include attractively illustrated literature of whatever religion the family holds; the book **One God and the Ways We Worship Him** by Florence Fitch; **When Children Ask** by Marguerite Harmon Bro; and **This Is the World** by Josephine Pease.

But even more important than these material aids is the parent's ability to discuss differences of various American people in a fair and unbiased way. Suppose Jimmie comes home and says, "Mother, Tommie says that Sammie is a Jew. What is a Jew, Mommie?" If the mother hesitates and then says, "Well, Jews are different," she has planted an emotional attitude which places Sammie outside Jimmie's group. If she sympathetically explains that Sammie's people hold to the Jewish faith and that there are many things in its traditions which are held in common with Christianity as well as some things that are different, she has laid the foundation stone of good intercultural training.

IN THE CHURCH

The ideals of true tolerance and brotherhood are central in every religious group of any consequence in America. Church school and synagogue teachers, therefore, hold not only an opportunity for the development of good intergroup attitudes in children, but a mandate to do so. Children sense the real attitudes of their teachers and no amount of false piety can trick them. The first requirement of the religious teacher is that her faith be held sincerely and honestly. For attitudes of goodwill are often "caught" rather than "taught."

With the aid of pictures, toys, and books suitable

for the age of children involved, the teacher of religion may condition her charges for healthy attitudes toward those who differ in race, creed, or national origin. This conditioning can be made especially effective if the group is made up of children from various backgrounds. If such is not the case, the teacher should see that opportunity is created for intergroup experiences. As children develop religious maturity, they will grow in a deepening appreciation of their own faith as well as understanding of others. This can be accomplished without in any sense weakening or "watering down" the child's own faith.

With the progress of the child from the nursery and pre-school departments of the church school into the older age-groups, a core of religious ideas may be developed, and his religion will become a way of life. This is the natural result if the earlier experiences in the religious school have been happy and positive. This involves equipment and materials which are of high quality, but not necessarily expensive. Attitudes of brotherly love should be as central in the child's religion as those of the love of God.

IN THE SCHOOL

! By the time the child has entered the first grade he has to some extent become aware of differences. His attitude toward these differences having been determined primarily by the home environment and supplemented by the church school, the child now finds himself in a more complicated world. It is important for the child not only to recognize that differences exist but to realize that there are common values which

over-arch them. This is the central thesis of democracy and if the child fails to understand and cherish human values, he will find constant frustration in "bumping" into the rights of others.

Good intercultural practices can be developed in the total life of the school. There are areas of the curriculum where courses on the peoples of our world, a cultural history of America, or any one of many other possible courses of content might and have been offered. But intercultural education should be an integral phase of the total educational process.)

Most teachers need training in this area. It is to be hoped that the experiments which are being sponsored by the National Conference of Christians and Jews through the American Council on Education will be expanded and will lead the forces of education to do a better job in this phase of education for democratic living. The institutes and workshops which are being held represent other projects which will lead to better leadership and practice among teachers.

! The opportunities which exist for developing children with good intergroup attitudes exist in every school situation. Since one of the best ways of developing these attitudes is through participation in activities without reference to differences, the classroom and school community experiences should be resources. Among others the home room organized on a democratic basis, intramural games, and activities of intellectual competition may become important assets in the development of children who will be able to live democratically. Assembly programs, plays, pageants, concerts, all have their place in developing children of goodwill. /

One midwestern school last year had a priest, minister and rabbi for the same assembly program, but not one of the speakers spoke about his particular faith. The minister discussed the home life of the Japanese people. The rabbi told of his interest in poetry and quoted at length some of his favorite poems. And the priest spoke of his interest in various forms of art.

Other resources for the development of real tolerance and understanding among children of various backgrounds include the school library, movies, social museums, and recordings. One school in the Middle West sponsored a "cultural fair" which placed on display the "manyness" of America and dramatized the common bonds which bind people together in a democracy. The whole town turned out to get an intercultural experience.

All these projects and many others have been used successfully in American schools. With the coming of better texts, written without bias against race, creed or national origin, and with better in-service training of teachers, we may expect an even greater contribution through the schools to the preservation and extension of democracy.

IN THE COMMUNITY

In a very real sense the family is a small community within itself. Within the experiences of the family group a child should be introduced to objects and people of the wider community. The milkman, the delivery boy, the grocery clerk, all offer opportunity for parents to guide the growth of their children into a mature and democratic point of view.

Children who begin participation in the wider community through a nursery school experience should find themselves in a group in which there are other children of various religious and cultural groups. If this is not true, the parents should provide opportunity for their children to associate on an equal basis with those of different backgrounds.

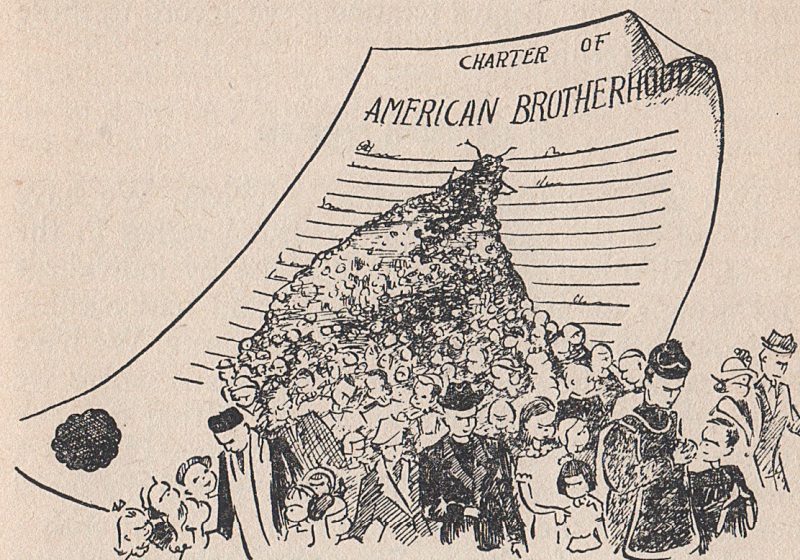
Older children may share the spirit of their community through participation in Boy Scouts, Girl Scouts, Camp Fire Girls, and playground groups, as well as through school and church groups. The holidays offer excellent opportunity for parents to organize for community songs, festivals or dances. For nationally observed occasions, like "I Am An American Day" and "Brotherhood Week," materials are available from sponsoring agencies.

Parents who participate in community efforts for a better America are receiving the best possible training for rearing children of goodwill. They can work for legal protection of minority people against discrimination in employment and for a higher level of dignity and respect for human personality. Voluntary work with community agencies which lift the social and economic level of family living is a direct contribution to the rearing of democratic children. People of different faiths who live side by side for years without the practice of neighborliness are missing an opportunity for warm friendliness and mutual respect which form the touchstone of the American way of life.

And one should not forget that our children will increasingly need to develop into citizens of the world. With the growing interdependence of the peoples of the world there must be a realization of the common

humanity of all peoples. Perhaps emphasis should be laid on the likeness of people, but we need not blind our children to the differences which enrich rather than weaken world civilization. Children respond favorably to material illustrating the different ways of living of the various peoples of the world. Textbooks, pictures, stories, and objects of art are excellent aids in intercultural education, but the best learning situation is one in which children experience pleasurable occasions among good representatives of other groups. Children should be made to feel that toleration is not enough. Life will be richer and fuller if the people of all races, religions, and nationalities can work together sympathetically and cooperatively for the common good of all. As an old Chinese proverb says:

If there is righteousness in the heart,
 There will be beauty in the character.
 If there is beauty in the character,
 There will be harmony in the home.
 If there is harmony in the home,
 There will be order in the nation.
 If there is order in the nation,
 There will be peace in the world.



VI. A DEMOCRACY OF CULTURES

AMERICAN culture is plagued by the social disease of prejudice which is more expensive, affects far more people, and is more threatening both to the unity of the nation and the well-being of communities than any physical malady. This social disease, with all of its resulting frustrations, maladjustments, fears, suspicions, and discriminations arising between groups, constitutes one of America's major social problems. The real problem is not that of group differences but our reaction to those differences. It is not a matter of conflict between groups. In all dynamic societies men and groups are competing, struggling, seeking to get ahead. The real danger lies in the undemocratic attitude

we hold and the unequal treatment we accord to those who are different.

AN AMERICAN PROBLEM

This is a peculiarly American problem. We have here one of the most complex cultural scenes in the world. Although settled from the first by individuals and groups of many races, creeds, and nationalities, prejudice has been increasing, not decreasing. We have now reached the stage in our development where we must create the social machinery for lifting our culture to a new level of group relationships. Ours is a multi-group society and we have not created the social machinery for the ordering of life in a nation with a plural number of cultures. From the beginning of our history we have been primarily concerned with the exploitation of a land of unlimited possibilities. We have been accumulating wealth and supplying the world with raw materials. We have learned to work, to build enterprises, to invent machines, to develop natural and physical science in the application to industrial development. But we have been little concerned about civic betterment, group relations, or the fundamental question of clashes between cultural groups. We have struggled with nature, not with human nature.

OLD MACHINERY

Consequently, our patterns of social machinery are still those of the horse and buggy age. We have had the view that if one disliked his neighbor, he could move on further west, or "make it so hot" for the

neighbor that he would move on. The problems of intergroup relations were things that we did not understand, did not have to cope with because we could move away and leave them. This is what we did. But we can't do it any longer. For the past half century we have been living next door to the problem, hoping that it would solve itself. It has grown steadily worse until now it threatens our whole way of life.

It is not a matter of political ideology or political organization. If we lived up to our constitution and enforced the laws we have, most aspects of the problem would not exist. The difficulty is that codes and constitutions do not control men's thoughts, attitudes, and social actions. Therefore, we have developed a vast "split" between what our ideals, our law and political ideology set forth and what we think and practice in social relations. It is not a matter of one particular group. The trouble lies between all groups of our nation. This calls for a better ordering of group relations. And since this entails a change in emotional attitudes, it is primarily an educational task.

MELTING POT?

It should be noted that the greatest group of foreign-born poured into the country at the time when our "cultural lag" was most accentuated. At the very time when we had come to the "end of the frontier" and were being forced to solve our social problems rather than run away from them, the largest groups of immigrants were struggling to make adjustment to our cultural life. There was a theory about what should take place. The general concept was that new groups of people coming into America should rapidly drop their

past traditions and become completely changed into the dominant American pattern of life. There was no expectation that our culture might be changed, might be benefitted by new streams that were added. It was the "melting-pot" theory which was made popular by a drama by Zangwill, who had one of his characters say:

"Now understand that America is God's Crucible, the great Melting Pot where all the races of Europe are melting and reforming! . . . the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God."

This theory was the motivating ideology behind the Americanization movement which began at about the opening of the twentieth century and was widely publicized and accepted. Both education and religion largely accepted and promoted this movement.

It did not work. Groups of people who came here to make their homes brought with them their religion, customs, traditions, and modes of behaviour. They continued to live by them because they preferred them or because they were matters of conscience, and because they were reluctant to take on the new ways of American culture which was itself made up of many groups. They held aloof from American social life, continuing their cultural practices in isolation. Americans of the majority did not want them and in turn the minorities did not desire to be changed. The melting pot theory failed to work. It led to disintegration of some groups; with others it motivated a tightening of group traditions as a defensive technique. Acculturation did not take place because groups failed to melt. The breaking of inherited traditions often led to crime and pauper-

ism; reaction against assimilation led to extreme forms of ethnocentrism.

CULTURAL DEMOCRACY

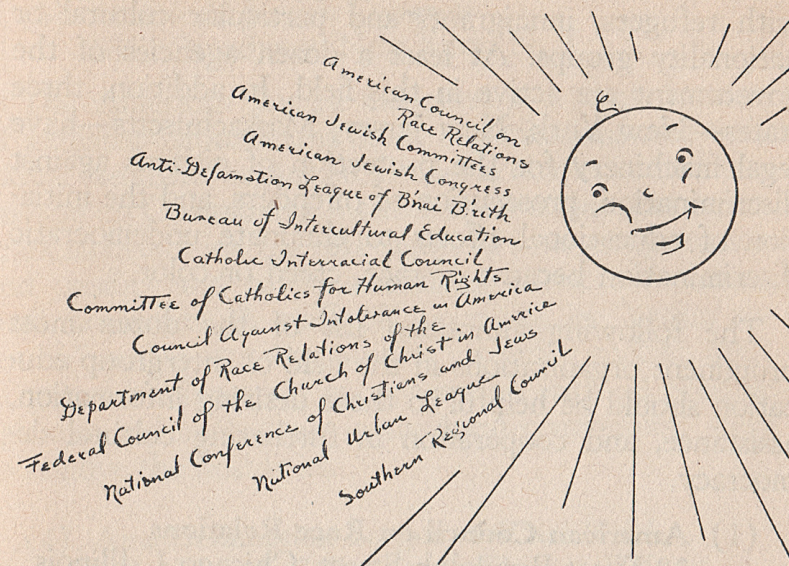
A new theory has been emerging which is more promising. It takes account of the vital needs of minority groups and, more important, seeks to provide for the preservation of the vital cultural traditions of these groups whose "human natures" were the products of centuries of civilization and culture different from our own. Still more important, it recognizes the most fundamental elements of the American dream: that each group has distinctive values to add to our way of life and that all groups have a "stake" in democracy. This theory, commonly known as "cultural democracy" assumes that no one culture contains all favorable elements, and that America will be richer and stronger in its cultural make-up if the best that each group has brought is conserved as a part of the total cultural life of the nation. If this theory is correct, and science is daily bringing forth data which indicate that it is, then the problem of group adjustment becomes both that of preserving cultural traits as long as they are found useful and do not conflict with the general welfare; and of creating pride in their customs, mores, and folkways on the part of minority groups together with loyalty to and action in accordance with the over-all values of American life. Thus, the educational process is one of the preservation of inherited values compatible with the democratic way of life and the continuous building of all cultures into original patterns of the best American traditions.

The implications of this theory are many. The first

is that of eliminating prejudice. This calls for each group to recognize the values inherent in the culture of the others. The question naturally arises as to whether these different streams of culture will be permanently preserved in our civilization? Cultural democracy does not imply that special cultures will remain unchanged for all time. Acculturation will, it is hoped, lead to common action in areas of common concern. But uniformity is not desired. As has been previously mentioned "cultural monism" can be achieved only by fascism which carries the seeds of its own destruction.

AMERICAN BROTHERHOOD

The creation of new social machinery should make possible a new and significant development in American life. Intergroup education is the method. The form of the social machinery is not clear at this time. But it seems clear that we stand on the threshold of a new movement of brotherhood—an "American Brotherhood"—in which a growing number of Americans will hold membership on the basis of individual merit and worth and the dedication to and practice of cultural democracy. This will call for a new charter, a charter of both individual relations and of group relations. Out of this movement for the creation of the American Brotherhood will emerge the sense of belonging to the "Total Team."



VII. WHERE YOU CAN GET HELP

THERE are several hundred organizations in America actively engaged in some phase of intergroup education and activity. There are hundreds more which make some contribution to the field but whose main purpose lies in some other area. There are approximately 120 organizations which are national in scope, 35 are state, and there are 26 national organizations which may be called social action groups. These groups are designed to protect civil liberties, to influence legislation, or to achieve other social objectives. Fifteen groups are identified with labor. Thirty organizations are connected with religious groups. About a half dozen are youth organizations. Five are philanthropic enterprises. About twenty organizations are concerned

with refugees, immigrants and particular cultural or nationality groups. At least a dozen agencies of the government are active in this field. In addition, three states—New York, New Jersey, Massachusetts—have legal machinery for the protection of citizens against discrimination, prosecution of offenders, and the initiation of educational efforts to eliminate undemocratic discrimination because of race, creed or color.

The following annotated list of the dozen most prominent organizations in the field of intergroup education should be helpful to those desiring information, assistance, and cooperation in furthering cultural democracy.

(1) **American Council on Race Relations**
32 West Randolph Street, Chicago 1, Illinois

Provides community consultation, planning, and assistance. Serves as a clearing house on race relations materials, issues original materials, and initiates activity designed to achieve "full participation of all citizens in all aspects of American life: equal rights and equal opportunities."

(2) **American Jewish Committee**
386 Fourth Avenue, New York 16, N. Y.

The Committee works to combat anti-Semitism and promote pro-democratic ideas and interfaith relationships. This is done through printed matter, through activities in support of progressive legislation designed to counteract manifestations of anti-minority and anti-liberal feelings, through scientific research probing the causes and effects of anti-Semitism, and through support of intercultural and intergroup educational programs.

(3) **American Jewish Congress**
1834 Broadway, New York, N. Y.

The American Jewish Congress is a confederation of affiliated national and local organizations and individual members, organized into local chapters. Its Commission on Community Interrelations undertakes a program to determine the real causes of intergroup tension and conflict and to do something about overcoming such hostilities. A staff of specialists in "action research" makes sampling studies involving specific cases of group conflict and, in cooperation with all possible agencies and individuals in the local community, seeks to remove the hostilities.

(4) **Anti-Defamation League of B'nai B'rith**
100 North LaSalle Street, Chicago, Illinois

The League was formed to eliminate defamation of the Jews and to counteract un-American and anti-Semitic propaganda through direct effort and a broad educational program. It supplies public speakers, and makes use of all media of public information to expose and counteract attempts to corrupt the public mind. It also supplies pamphlets, posters, leaflets. Its research department supplies accurate data and statistics. It maintains offices in the larger cities.

(5) **Bureau for Intercultural Education**
119 West 57th Street, New York 19, N. Y.

The Bureau works principally with school systems in the development of long-term intercultural programs. It gives consultive service to organizations and institutions, publishes curriculum materials as well as pamphlets and articles, sponsors intercultural workshops in

cooperation with several universities, and furnishes speakers for conventions, educational gatherings, and teachers groups.

(6) **Catholic Interracial Council**
20 Vesey Street, New York, N. Y.

The Catholic Interracial Council has branches in Detroit, Boston, Kansas City, and Los Angeles. It is not an official agency of the Roman Catholic Church. The Council publishes materials, sponsors lecture courses, issues monthly **The Interracial Review**, and organizes collegiate units which work for interracial justice. The purpose of the Council is "to promote in every practicable way, relations between the races based on Christian principles of interracial justice and charity which uphold the God-given dignity and destiny of every person."

(7) **Committee of Catholics for Human Rights**
1775 Broadway, New York, N. Y.

Their program is: (1) Issuance of "Catholic Voices Against Race Hatred" to reach the Catholic Church, school and lay organizations in the United States. This consists of declarations by leading Catholics against anti-Semitism and bigotry; (2) Regular issuance of pamphlets and newsletters containing genuine Catholic teaching against all forms of racial and religious bigotry.

(8) **Council Against Intolerance in America**
17 East 42nd Street, New York 17, N. Y.

Its purpose is to combat prejudice and to develop democratic relations among all groups in America. It

publishes posters, maps, holds conferences, and publishes a monthly educational guide, **American Unity**.

(9) **Department of Race Relations of the Federal Council of the Churches of Christ in America**
297 Fourth Avenue, New York 10, N. Y.

The Department of Race Relations is one of eight departments and seven commissions of the Federal Council, a federated national body representing twenty-five major Protestant groups. The purpose of the department is to enlist, instruct, and inspire church leaders to practice the principles of brotherhood implicit in Christianity. It promotes the observance of Race Relations Sunday, holds interracial clinics, furnishes consultative service, and cooperates with religious, social and civic agencies in seeking fair legislation and administration of laws and equitable civic rights for all groups. "Interracial News Service" is a bi-monthly publication which contains information on interracial questions.

(10) **National Conference of Christians and Jews**
381 Fourth Avenue, New York 16, N. Y.

The oldest and largest intergroup educational agency in America. Its principal objectives are to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews, and to lessen and eliminate intergroup strife. It maintains three national commissions for work with national religious, educational and civic organizations, and operates Religious News Service. The Conference has offices in the principal cities of America. It furnishes speakers, materials, films, posters, and publishes "Conference," a quarterly publication of trends and news of interfaith and intergroup

activity. It also sponsors teachers' workshops, institutes, and maintains through the American Council on Education a series of local and national projects in American schools. The Conference sponsors American Brotherhood Week and Religious Book Week.

(11) National Urban League

1133 Broadway, New York 10, N. Y.

The National Urban League has as its chief purpose the promotion of the welfare of the Negro population in urban centers. There are more than fifty local units which are entirely autonomous. Making use of social work techniques the League provides a program built around the needs of housing, employment, health, and community organization. Consultative services and special materials available for use in the classroom, church, school or other institutions interested in educational programs concerning Negro life. The League publishes "Opportunity," a journal of Negro life.

(12) Southern Regional Council

63 Auburn Avenue, Atlanta 3, Georgia

The Southern Regional Council takes as its objective "the improvement of economic, civic, and racial conditions in the South." It is bi-racial in its membership and staff but its activities extend beyond interracial problems. Seeking to ameliorate the problems of the South, the Council initiates research, issues pamphlets, and offers consultative services to public and private agencies. Other organizations with similar objectives receive close cooperation from the Council.

APPENDIX

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PAMPHLETS

A B C's OF SCAPEGOATING. Foreword by Gordon W. Allport.

Psychological examination of the pathology of unwarranted aggression. Scholarly, abstract presentation lightened by examples prepared by a Harvard psychologist's seminar. Central YMCA College, Chicago, 1944. 72 pp. 25 cents.

AMERICANS ALL: A SHORT HISTORY OF AMERICAN JEWS.

A fact-filled pamphlet dealing primarily with Jewish contributions to American civilization. Anti-Defamation League of B'nai B'rith, Chicago. n.d. 31 pp. 10 cents.

A PRIMER ON INTERGROUP EDUCATION. By Everett R. Clinchy and Sterling W. Brown. 8 pp. 3 cents.

Introduction to intercultural education for public, parochial and church school teachers, but also useful to others. National Conference of Christians and Jews.

BUILDING BRIDGES BETWEEN GROUPS THAT DIFFER IN FAITH, RACE, CULTURE. By John H. Elliott. 48 pp. 25 cents.

Written to help young people in the human engi-

neering problem of bridging the gulfs between men of different religious, racial, and nationality backgrounds. National Conference of Christians and Jews.

DO YOU WANT TO BE HAPPY AND FREE. By Willard Johnson. 16 pp. 1 cent.

Amusing cartoon account of the necessity for every one to respect and work with people in all groups. National Conference of Christians and Jews.

FREEDOM, JUSTICE, RESPONSIBILITY.

The findings of the various commissions of the International Conference of Christians and Jews held in Oxford, England. 1946. 10 cents. National Conference of Christians and Jews.

RACE? WHAT THE SCIENTISTS SAY. Compiled by Caroline Singer. 16 pp. 5 cents.

Outlines fallacy of using "race" to refer to Aryan, Semitic, Hebrew or Jewish group, fallacy of a "pure" or "superior" race. National Conference of Christians and Jews.

REARING CHILDREN OF GOODWILL. Edited by Sterling W. Brown. 16 pp. 5 cents.

Housewife, teacher, social worker discuss relation of home, church, and school and community in rearing children of goodwill. National Conference of Christians and Jews.

RELIGIOUS BOOK LIST

Two hundred religious books selected by committees of clergymen, educators, authors, and librarians. A list divided into four sections—Protestant, Catholic, Jewish, and Good Will. National Conference of Chris-

tians and Jews. 27 pp. Single copy, free. In quantity, 3 cents each.

SENSE & NONSENSE ABOUT RACE. By Ethel J. Alpenfels.

This pamphlet is an introduction to the scientific facts about race, sorting fact from fiction, sense from nonsense, in many of our notions about the peoples of the world. Friendship Press, Inc.

THE GROWTH OF GOODWILL. By Everett R. Clinchy. 64 pp. 10 cents.

Digest of Dr. Clinchy's book, "All in the Name of God." Presents sketch of American Protestant, Catholic and Jewish relations. National Conference of Christians and Jews.

TO BIGOTRY NO SANCTION: A DOCUMENTED ANALYSIS OF ANTI-SEMITIC PROPAGANDA.

"A source book of information on one of America's constituent groups against whom the forces of bigotry have been arrayed in order to serve seditious purposes." Facts on Jews as patriots, citizens, and employed persons. The American Jewish Committee. Sixth printing, completely revised. April, 1944. 80 pp. 10 cents.

THE BIGOT IN OUR MIDST. By Gordon W. Allport.

A psychologist's reflections on frustrations, tabloid thinking, and projection characteristic of the bigot. An introduction to the paranoid mental life of bigotry. By a Harvard social psychologist. Reprinted from The Commonwealth, October 6, 1944. 5 pp. 3 cents.

THE WORLD WE WANT TO LIVE IN. Edited by Everett R. Clinchy. 98 pp. 10 cents.

Takes up questions concerning economic, political, educational, and religious aspects of social changes. National Conference of Christians and Jews.

UNDERSTANDING OUR NEIGHBORS: A FACTUAL SURVEY OF AMERICA'S MAJOR RACE PROBLEM.

A fact-packed pamphlet suitable for reference rather than reading at a sitting. Many dates and names. Includes cultural contributions, social-economic facts. Southern Regional Council, Atlanta. Rev. Ed., 1945. 32 pp. Single copy, 10 cents. In quantity, \$1.00 per dozen.

FILMS and SLIDES

16 mm. Sound Motion Pictures

AMERICANS ALL. 20 mins. Rental fee. Springfield Plan and other NCCJ work. Apply March of Time, 369 Lexington Avenue, New York 17, N. Y.

ARMY CHAPLAIN. 20 mins. National Conference of Christians and Jews.

DON'T BE A SUCKER. 20 mins. Produced by Army Signal Corps. No rental fee. National Conference of Christians and Jews.

GREATER VICTORY. 20 mins. 40 page film text available. No rental fee. Stresses cooperation among all faiths. National Conference of Christians and Jews.

HOUSE I LIVE IN, THE. 8 mins. The R.K.O. featurette starring Frank Sinatra. No rental fee. National Conference of Christians and Jews.

NAVY CHAPLAIN. 20 mins. Apply Navy Dept., Washington, D. C. No rental fee.

ONE PEOPLE. 12 mins. Rental fee. Apply Anti-Defamation League. Animated cartoon depicts settling of

THE AMERICAN CREED. 3 mins. A Selznick short, with nine Hollywood stars. No rental fee. National Conference of Christians and Jews.

SLIDES

GETTING ACQUAINTED WITH CATHOLIC NEIGHBORS. Set of kodachrome slides accompanied by script. No rental fee. Apply National Conference of Christians and Jews.

GETTING ACQUAINTED WITH JEWISH NEIGHBORS. Set of kodachrome slides accompanied by script. No rental fee. Apply National Conference of Christians and Jews.

In preparation: companion set on Protestantism (available on date to be announced).

ATTITUDE TEST

WHO'S A BIGOT?

A self-quiz for everyone who wants to be a good American!

A good American cannot be prejudiced. Neither can a truly religious person. But many of us do not recognize our own prejudices. Test yourself on this quiz. Check your answers below each question. When you have completed the quiz, give yourself 4 for each correct answer. (Be fair, don't look at the answers). A final score of 60 is passing only. 76 is better. 84 is excellent. 92 or more means you are a person of complete good will—and a practicing American.

1. Do you believe that your group is **naturally** more honest, moral or industrious than others?
Yes..... No.....
2. When you don't like a person, do you associate race, religion or nationality with that dislike?
Yes..... No.....
3. When you criticize an individual, do you include reference to race or religion in your rebuke?
Yes..... No.....
4. Do you ever speak unfavorably or favorably of the intelligence or character of a whole group of people?
Yes..... No.....
5. Do you feel perfectly at ease with members of racial, religious or nationality groups other than your own?
Yes..... No.....
6. Would you vote for a Catholic presidential candidate?
Yes..... No.....
7. Would you vote for a Jewish presidential candidate?
Yes..... No.....

8. Would you vote for a Negro Congressional candidate?
Yes..... No.....
9. Should all individuals be admitted to colleges, universities and professional schools without respect to race, nationality or religion?
Yes..... No.....
10. Do you ever say, "— but he's different", when referring to a member of some racial or religious groups?
Yes..... No.....
11. Should members of different races and religions marry?
Yes..... No.....
Is not the issue.....
12. Do you forgive members of your own group more quickly than members of other groups?
Yes..... No.....
13. Do you pass on to others derogatory stories about other groups?
Yes..... No.....
14. When you hear a charge against any group, do you accept, reject it, or try to check its veracity?
Accept..... Reject.....
Check.....
15. Should members of all groups be admitted to any one social club?
Yes..... No.....
Is not the issue.....
16. Do you think there are certain professions and jobs which are best fitted for any certain groups?
Yes..... No.....
17. Do you think that there are any religious or racial groups in this country who endanger your own position?
Yes..... No.....

18. Do you think that certain groups should be kept from living in whatever parts of your community they may choose?

Yes..... No.....

19. Do you want your children to choose their friends from their own racial and religious groups?

Yes..... No.....

20. Do you believe that whatever injures one group eventually injures your own group?

Yes..... No.....

21. Do you believe that you judge every person on his own record rather than by his group label?

Yes..... No.....

22. Are you aware of the propagandists who spread false generalizations about whole groups of people?

Yes..... No.....

23. Do you blame members of other groups, or whole groups, for your own troubles or for the social troubles of our world?

Yes..... No.....

24. Do you believe that America is a land of many different peoples united as one nation or a nation of one kind of people?

Many peoples..... One kind.....

25. Do members of groups other than your own irritate you?

Yes..... No.....

26. Do you think Protestants, Catholics and Jews have enough in common to work together?

Yes..... No.....

Answers

- | | |
|--|----------------------------|
| 1. No | 13. No |
| 2. No | 14. Reject |
| 3. No | 15. This is not the issue. |
| 4. No. Even a good generalization is generalization and is not true. | 16. No |
| 5. Yes | 17. No |
| 6. Yes | 18. No |
| 7. Yes | 19. No |
| 8. Yes | 20. Yes |
| 9. Yes | 21. Yes |
| 10. No | 22. Yes |
| 11. This is not the issue. | 23. No |
| 12. No | 24. Many peoples |
| | 25. No |
| | 26. Yes |

Many people who have taken this quiz were shocked to learn how bigoted or un-American was their thinking toward their fellow citizens.

If you, too, find you don't score well—isn't this the time to do something about it? To start to practice being a good American? Remember: racial and religious tolerance are the main roots of democracy . . . and a democracy can exist only where the individual is willing to fight for it, in one way or another. As an individual, there is much you can do . . . must do . . . if America is to remain strong, united, free! Here's a good way to start:

Guard yourself and your children against infection by racial and religious prejudice.

Stop the peddlers of prejudice right in their tracks by refusing to spread rumors about those of another race, creed or color.

Speak up firmly against racial or religious discrimination whenever it occurs . . . in your home, your neighborhood, your business, your schools.

HUMAN RELATIONS PAMPHLETS

1. **Inter-Religious Cooperation In Great Britain***
Discussion of Christian Jewish relations
2. **The Growth of Good Will**
Presents sketch of American Protestant, Catholic and Jewish relations
3. **Christians Protest Persecution***
Nazi pogroms protested by Christians
4. **The World We Want To Live In**
Takes up questions concerning economic, political, educational and religious aspect of social changes
5. **Why We Fight***
Issues involved in World War II
6. **Weekday Religious Education**
Summary of Ph.D. thesis discussing weekday religious education
7. **Freedom Justice Responsibility**
Commission reports on the first International Conference of Christians and Jews
8. **Primer in Intergroup Relations**
Discussion of the people making up America and organizations and materials dealing with intergroup relations.

*Out of print

ORDER FROM:

NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS

381 Fourth Avenue

New York 16, N. Y.

TEACHERS, *religious workers, community leaders and others will find this pamphlet on the causes and cures of intergroup strife and hate a practical handbook. The selected bibliography of teaching aids and the listing of national agencies working in this field will be particularly helpful.*